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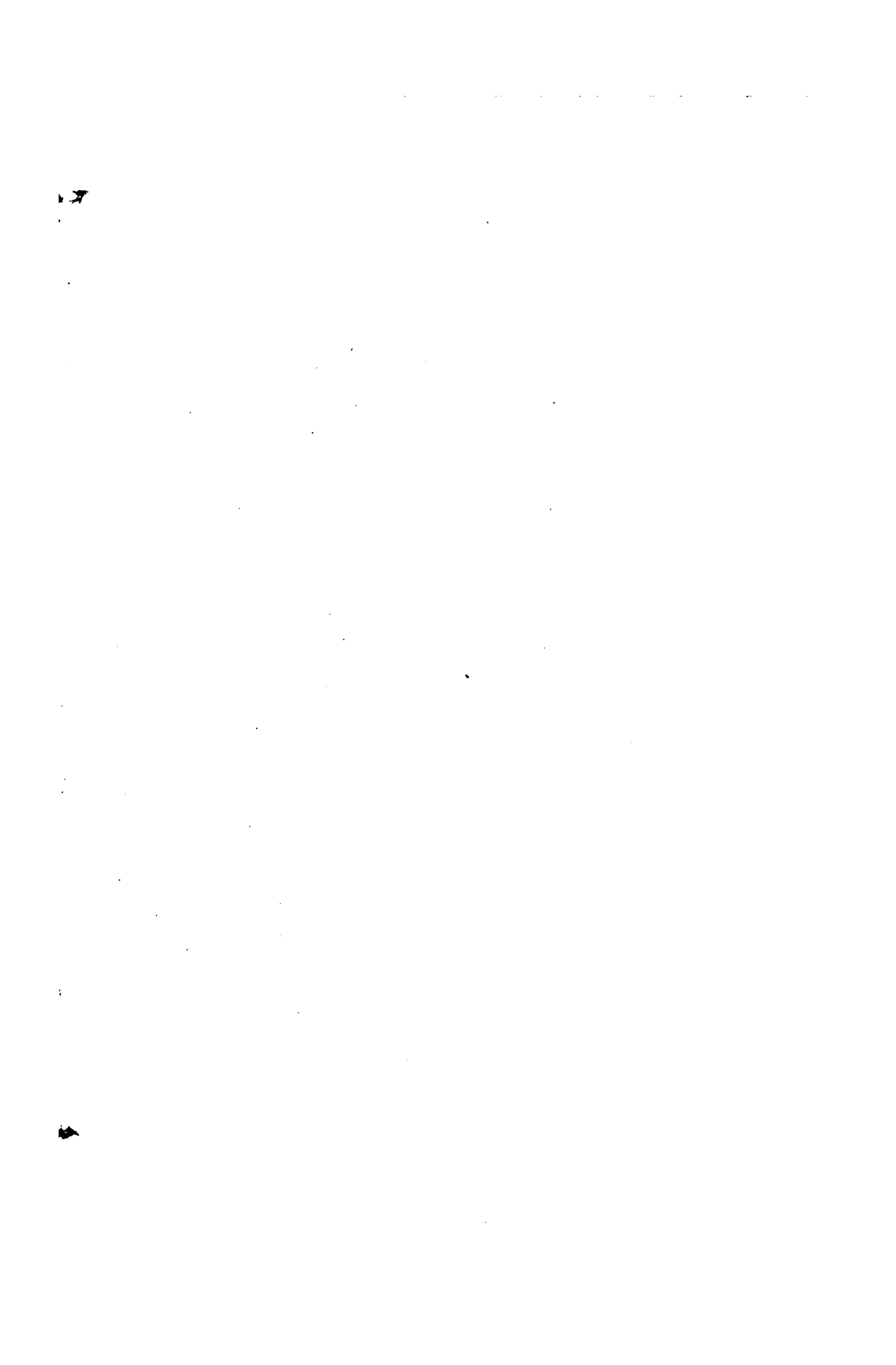
The Training of Men For
The World's Future

CHARLES FRANKLIN THWING

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Education According to Some Modern Masters.

THE TRAINING OF MEN FOR THE WORLD'S FUTURE

BY
CHARLES FRANKLIN THWING
PRESIDENT OF WESTERN RESERVE UNIVERSITY
AND ADELBERT COLLEGE

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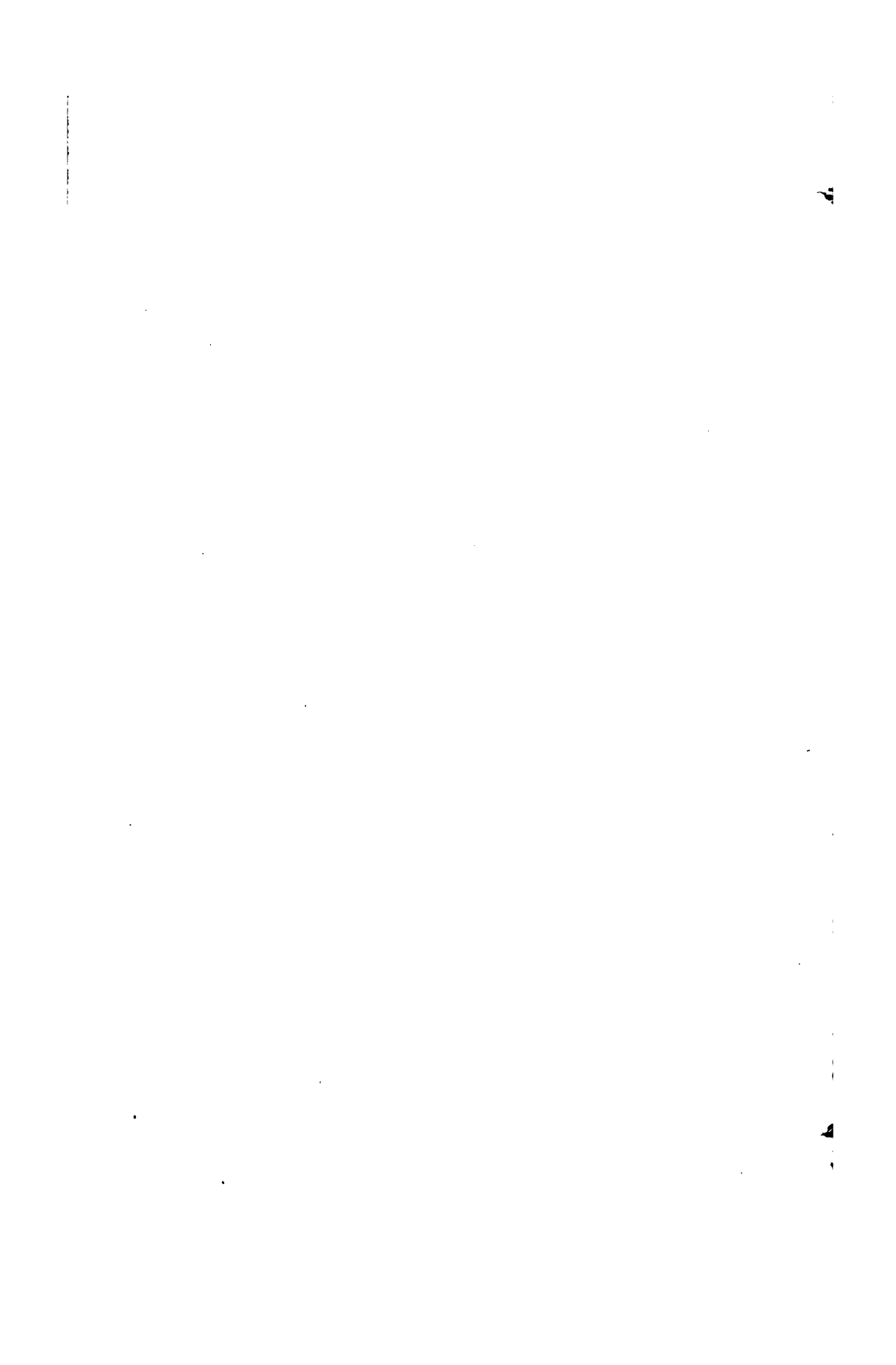
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INTRODUCTORY NOTE

Looking backward is the normal scholastic attitude of the university. This attitude is natural and almost necessary. The university is like the ship having lights at the stern, as well as forward. For, the university stands for scholarship. Scholarship represents a body of knowledge and a content of learning which the past brings as a deposit unto the counter of the present. It is therefore inevitable that the university should be charged by the radical with being slow-moving and old-fogyish, and, by the conservative, should be commended as being true to the faith delivered from time to time to the academic hierarchy.

The crisis, however, which is now upon the world, does turn men's thoughts and feelings toward its future. What is that world's future to be? No oracle ventures to give an-

swer; and even if it did, the petitioner might not be inclined to believe or to act upon the deliverance. Of course, certain elements of that future are painfully evident, elements to which reference is made in the following pages. But uncertainties, doubts, questionings abound. In this pregnant condition the university turns its face rather toward the future than toward the past. It is like the ship having lights at the bow. Whatever that condition may be in the next generations, the university wishes so to enter into it as to make that future the worthiest. The university desires through lasting and fundamental forces so to contribute to that future, that the world shall become a condition in which righteousness, both intellectual and moral, shall rule, where contentment shall possess the heart of the individual and of the race, where progress shall, like a spiral, go upward as it goes onward, and where peace for the soul of man and for the nations shall be an unending benedic-

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tion and an imperishable beneficence. It wishes to make Mind the Imperial Power.

Out of such a desire springs this little book.

C. F. T.

Western Reserve University,
Cleveland.

THE TRAINING OF MEN FOR THE WORLD'S FUTURE

I

THE DESTRUCTION OF THE WORLD

THE actual condition of Europe at the conclusion of the war may be interpreted as one of need. Whoever may win, whoever may lose, the military winner, like the military loser, will suffer unspeakable loss—loss financial, industrial, commercial, human. The consumption of men, and of all human utilities, will be terribly evident. Men sound in body will be lacking, and men maimed or helpless will abound.

In this lamentable condition are found several elements. One element is the reduced power of purchasing utilities. This reduction directly belongs to Europe and indirectly will belong to every other country.

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A second similar lack lies in the reduction of capital. This shortage arises in turn from several causes, among them are the absolute destruction of values, the payment of debts arising from the war; and, thirdly, the preparation for further hostilities.

It is also probable that European and other countries may establish higher protective tariffs in order to meet debts already due or to become due and also to make each country sufficient unto itself as a manufacturing force.

It is, further, certain that the standards of living will show a decline. On this ground, and on other grounds as well, there may be a reduction in wages. From this fact and from the probability of high protective tariffs may arise a disturbance of industrial conditions and of commercial values of world-wide significance.

But more serious, far more serious, than the sad results of a more material kind are the results of a spiritual or personal nature which will remain. Human ideals will be depraved;

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human hopes lowered; human aspirations corrupted. The sense of proportion of human wants and human values will be destroyed. The devotion of the intellectual man to forces which do not make for happiness will be necessary. Natural gayety of mind, exuberance of the sense of life, overflowing curiosity of thought and feeling, the glory that was once in the soul, will have passed away. Magnanimity will be a noun whose declension will be indeed a declension. Optimism will be neither a gospel nor a disposition. Luxury and freedom will have given place to bare simplicity and to enslavement. Humanity will still walk its appointed ways, but those ways will often be the paths of the cemetery, beneath funeral cypresses, and in an atmosphere charged with gloom. Clouds will hang low and the suns will not rise in glory. They will rise slowly out of the dark horizon, and they will sink back even more slowly into the darker western skies.

From such a condition the world is to be

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transmuted into a world which may properly be called the "Gentlestate." The Gentlestate should exist for all of its citizens and all of its citizens should exist for it. Reciprocity of rights and duties should be the rule. The Gentlestate may be the center and the source of power, but if it possesses the giant's strength, it is too great to use it like a giant. It seeks to do justice, to love mercy, and it walks humbly. If it has enemies, it treats them as if they were to become its friends. It has too much good sense to be responsive to insults and too much generosity to bear malice. It is too eager about great things to be annoyed by small irritations, and too much concerned about the good of all to be keen about any lack of respect to itself. It seeks to see the large as large, the small as small, the ephemeral as of the day, and the lasting as permanent, being ever guided by a sense of proportion. It respects the rights of other States with that same honesty and integrity which it merits from others. It makes few or no demands. It has

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no occasion for self-defense. It is tolerant of others' weaknesses, patient toward their limitations, never finding in either weakness or limitation any excuse for its own aggrandizement. It seeks to enrich as well as to be enriched; to enlarge as well as to be enlarged; and it vastly prefers to be the victim than the agent of any misinterpretation or wrongdoing. Its protective policy is to shield the weak and its free-trade theory is to give every other State more than it demands. This Gentlestate is considerate in thought and feeling, without either hardness or mysticism; cordial without effusiveness; forceful and direct without harshness; firm in conviction without obstinacy; of the highest idealism, ever exercising a good will without giving any impression of weakness. This Gentlestate has no armies and no battleships for attacking on either land or sea. Its chief fortresses are the cardinal virtues and the cardinal graces of faith and hope for humanity's future and love for humanity itself.

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It shall be a world such as Virgil sings of in the Fourth Eclogue, a world from which the iron race of mortals has passed away and a golden people has come to reign.

“In those blest days
The unploughed field shall yellowing harvests
show,
Full, purple grapes be plucked of wilding
thorn,
And hard-limbed oaks distil sweet honey
dew.”

(T. C. Williams' Translation.)

It shall be a world in which civilization has come to its highest state, high in the noblest human quality; and these qualities shall have permanent dominance. It shall be a state, which, as Luther says of the city, shall offer a great opportunity to polished, learned, intellectual, honorable and well-bred citizens.

What are the forces which men can use in constructing out of the wastages of the war

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such a world? The forces that largely constitute civilization are the family, the church, the civil government, business, literature, including the press, and education.

The family is primary. It is a center, a source of civilization and of being. Into its bosom one is born; at its hearth-stone one lives as a member; from its doorway one is borne, a helpless form, at life's end. Its foundation, its heart, its sum and substance is Love.

The church is the extension and organization of religion. Religion represents the relation of man to the eternal and to the universal. The church is the organized expression of this fundamental instinct of man.

The civil government stands for the organization of men as civil and social units. It takes on diverse forms—monarchical, or oligarchical, republican, democratic.

Business, likewise, is a controlling force of the modern world. It, too, takes on many forms; uses many forces; goes forward under diverse conditions, and toward unlike results.

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Literature represents the written expression of man concerning life's fundamental experiences. Its form is manifold—essay, poem, history, philosophy, biography.

The press in its highest estate may be called temporary or contemporary literature. It is the daily mirror of the world as the book is its mirror of the decade or of the century. The newspaper is the condensation of the world's voice; the interpretation of the world's thoughts; the description of the world's doings.

These six forces work either together or in separation for the world's betterment. Without either of them the world would be a world barbarous in civilization, narrow in outlook, disintegrated, or unintegrated, enslaved, unresponsive.

Yet, as we have said, these forces acting either alone or in cooperation have not been able to save the world from its great catastrophe. The family has freely given its members as fighters. With equal and great loyalty

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have the sons of the Fatherland and the sons of beautiful France gone forth to the war of offense or defense. Neither has the church prevailed. The wishes of the Holy Father have not been heeded by Roman Catholic Austria; the blessings of the Kirk have been given to the Scotchmen with a zeal equal to that with which the blessings of the Kirche have been given to the Teutons.

Of course, the civil government is directly responsible for the calamity and the damage. It has been the force of destruction, not of consolation. Neither has business in all its manifold relations, financial, commercial, industrial, saved the long, dark day. It was once thought that the bankers controlled international peace. The first of August, 1914, proved how mistaken the blessed thought was; and every day which has dawned since that fatal month has accented the lamentableness of the mistake.

Literature, too, has been helpless. Poems of hate have been more common than poems of

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love. Histories have already begun to appear giving diverse interpretations to identical movements, and similar interpretations of diverse evidence. Essays historical to the number of tens of thousands have sought and still seek to show forth conditions, and essays philosophical, ethical, prophetic, are seeking to point out the way for a proper future for humanity. Lord Bryce's essay upon the conduct of the Germans in Belgium assented to in London is in statement and inference denied in Berlin. The voices are many and the echoes more. The press, likewise, is quite as diverse in its statement of fact and in its interpretation as are the more formal essay and history. Prejudice prevails. The clear light of truth does not shine.

In this crossing of forces and of lights, are found also many powers seeking to bring forth peace among the nations, a peace permanent, or at least temporary. There are Leagues to enforce Peace; Alliances to promote World Unification; Leagues for Neutrals; Societies

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to limit armaments; to promote International Law; to foster maritime reforms; to urge democracy; to reform diplomacy; to abolish military relations; to give publicity to public opinion; to enhance the rights of nations; to interpret sociology as a national or international force. These and many other organizations of similar types have been seeking, working in and through the six forms of the family, the church, the government, business, literature, and the press, to put an end to the dreadful carnage. But each of them by itself, and all of them put together, have so far failed.

Be it also said that education has up to the present time failed. The influence of German education upon America in the last fifty years has been tremendous. The influence of the University in Germany has also been one of the great human factors in promoting German prestige. France, too, although not emphasizing the higher education with the force it has received in Germany, has

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used the results of her education unto her people's betterment. But education has not proved a pacific force in the unspeakable catastrophe.

II

THE CONSTRUCTION

THE question, therefore, arises, what can the higher education as embodied in the University do for the world that is yet to be? By education in these pages I mean education in its higher elements and relations. I mean education whose exponents and organs are found in the colleges and the universities.

What, then, in general, is the function of the University? The best answer which I can give to this primary question is one which is found in different parts of the writings of Cardinal Newman. I quote at length from a lecture of his which was never delivered:

The University "professes to teach whatever has to be taught in any whatever department of human knowledge, and it embraces in

its scope the loftiest subjects of human thought, and the richest fields of human inquiry. Nothing is too vast, nothing too subtle, nothing too distant, nothing too minute, nothing too discursive, nothing too exact, to engage its attention.

“To erect a University is at once so arduous and beneficial an undertaking, viz., because it is pledged to admit without fear, without prejudice, without compromise, all comers, if they come in the name of Truth; to adjust views, and experiences, and habits of mind the most independent and dissimilar; and to give full play to thought and erudition in their most original forms, and their most intense expressions and in their most ample circuit. Thus to draw many things into one is its special function; and it learns to do it, not by rules reducible to writing, but by sagacity, wisdom, and forbearance, acting upon a profound insight into the subject—matter of knowledge, and a vigilant repression of aggression or bigotry in any quarter.

"It is, as I have said, the high protecting power of all knowledge and science, of fact and principle, of inquiry and discovery, of experiment and speculation; it maps out the territory of the intellect, and sees that the boundaries of each province are religiously respected, and that there is neither encroachment nor surrender on any side. It acts as umpire between truth and truth, and, taking into account the nature and importance of each, assigns to all their due order and precedence. It maintains no one department of thought exclusively, however ample and noble; and it sacrifices none. It is deferential and loyal, according to their respective weight, to the claims of literature, of physical research, of history, of metaphysics, of theological science. It is impartial towards them all, and promotes each in its own place and for its own object." *

A lofty conception of the worth of the University, therefore, is found in the belief that

* "On University Education," pp. 236-8.

the University may have a direct relation to the world's future; it ought to offer values which shall aid in the purchase of Peace; it should prove to be a force which working through other forces and under diverse conditions shall help to create the Gentlestate.

The relation of the University to the six forces already alluded to should be made permanent and intimate. The first of these relations concerns the family. The University should give an education to the sons and daughters of the home. This education should be of the highest possible sort. It should be, above all else, progressive, each subject should open up a subject beyond itself. It should not lead to a blind alley. The University should endeavor to give opportunities to girls and to boys for entering callings in which the demand is for brains clearer and stronger, for resolution higher, and for a capacity ever becoming deeper and broader. Every family should see to it that each child is educated to his highest possibility. No village should have

a family dwelling in ignorance, and no family should have a member uneducated.

The University, too, should seek to present religion as the greatest concern of humanity. The University teaches a proper doctrine of God, and this doctrine is the centre and source of religion. In the first verse of the massive first chapter of Genesis one likes to stop before the first verb and read, "In the beginning God." God a person:—a person, for He has reason, conscience and will. If His reason be infinitely wise, if His conscience be perfect, if His will be omnipotent, yet such infinities do not forbid His personality. God: the atmosphere in which we live and move, and have our being. God: the energy of which all forces are only forms and adaptations and applications—an energy which had no beginning and apparently, likewise, no end. God: the knowledge which is omniscience, to whom the microscopic is not unworthy and whose vision the telescopic cannot transcend. God: who was in the beginning and whose ending is

inconceivable—eternal. God: who fills infinite space, as He fills and transmutes all time into eternity with His presence. God: who, being before the beginning, did in the beginning create; who came into time and who, being in space, made space with His creation visible. God: who as a Creator made what seemed to Him good—a power working for righteousness. God: the beneficent, who was, and is, and shall be Love.

While I thus write in general of religion, I refer almost unconsciously to the Christian faith, for it seems to gather up and to embody the worthiest in all other systems of belief. The Christian religion is a religion of self-sacrifice, but under its self-sacrifice it accepts the truth of renunciation, the chief article in the creed of millions of people; yet it supplements its renunciation by greater affirmations and the richest enjoyments and fulfillments of life. The Christian religion is a religion of communion, but under its doctrine of communion it accepts that article of the great

Buddhistic creed of absorption in the eternal, interpreting this teaching into a fellowship, which, becoming personal, lifts, and enlarges, and enriches. The Christian religion is a religion of mutual helpfulness and reciprocity. It accepts the teaching of Confucianism, of reciprocity, and transmutes the doctrine into a love for one's neighbor greater than one's love for one's self. The Christian religion is a religion of obedience to law. It accepts the teaching of Islamism of submission, purifying the doctrine into obedience to righteous commandments, which are summed up in the supreme commandment, of loving God with all one's mind, and heart, and strength. The Christian faith gathers up out of all the past the worthiest of all creeds and through them offers to man the ultimate and supreme faith.

The University, moreover, has a distinct relation to government and to business. It should so adjust itself to these primary forces as to promote the world's betterment. At the present time the need of such relationship is in-

tense. Government and business are tending distinctly towards anarchistic enmities. Government should promote business, and business should be loyal to government. In this condition the University should declare itself a force that makes for peace. It does not desire to nurse a fugitive and cloistered virtue. It does desire to serve the highest, broadest, deepest, most lasting interests of men, both governmental and commercial.

The higher education can help men, its students, to look at facts as they are, and to weigh the evidence which these facts present. Of course, the colleges have always been seeking to achieve this result. The colleges have always been trying to teach this significant fact that two and two make four. A significant fact, indeed, for always there are some in the community who are trying to squeeze two and two into three, and an equal number who are trying to enlarge them into five. In the training of this power of looking at facts as they are, and in weighing evidence, lies the

worth of education for the state and for the people.

But the college has a special duty laid upon itself to transmute this general obligation into a duty specific and particular. For to the great social and industrial facts one is especially liable to be blind. The facts are not like the reforms of the Gracchi—remote. They are immediate. So close are they that it is difficult to see them as they are, to interpret their relations; to point out their significance; or to lay down a course of conduct based upon their meanings.

But they are pregnant with new births for men. Their nearness generates passion. Truth's white light has a small chance for shining. For better or worse, for destruction, or for construction in this difficult environment, they must be interpreted. Such interpretation the college can inspire men to seek to make. It should help men to see these social and industrial phenomena sanely, and to see them whole.

The college, further, may give greater place to what I call the human sciences in its seeking to adjust governmental and industrial relations. These sciences include history, economics, government and sociology. The increase in the emphasis laid on these subjects has, in a score of years, become vast. It is hardly possible to exaggerate the increase. It is not for me to depreciate the worth of the natural sciences, either as intellectual disciplines or as revelations of the wonders of the creative process. Let the natural sciences have their full and adequate place. But I do believe that the social and industrial conditions demand that college men shall go forth with some understanding of the complexity and seriousness of these conditions. As a result, the people are misled. Harm results. The disease spreads. The patient grows worse. Where can help be found? I know too well the imperfections and weaknesses of the colleges. But help is coming, it must come, in accordance with the great human laws which

are as real as, though harder to understand than, the great laws of nature. These laws, these principles, of social, political, civil and industrial well-being are studied, considered, related to each other, in the colleges and universities. The men who have been students of these laws and principles are above all others best qualified to apply these laws to the body politic and social.

Humanity goes on repeating its experiments which have failed. Its memory is short. The colleges stand for accumulated thought. They represent and present the history of human experimentation. The colleges should save men, at least somewhat, from repeating their great social errors and mistakes. The results of all the help the colleges can give will be poor enough, but these results are the most precious and effective which humanity in its present stage of cultivation can attain unto.

It is a happy augury that no subjects are so popular in the American colleges as the "Human Sciences." Students appreciate

their importance and are touched by the appeal which they make to present-day life. Though lacking the disciplinary value of the exact sciences and mathematics, though lacking, also, certain interpretative values of the classical languages, they do give, if taken up subsequent to a proper study of the exact sciences, an enlargement and enrichment of the mind of the student and offer a peculiar inspiration for becoming a worker in a world of work.

But there is a further method which the colleges may use in overcoming the anarchistic tendencies of the social and industrial movement in relation to the civil government. This method consists in the establishment of departments of the Human Sciences, for the special advantage of men of mature years who are interested in these subjects and who have not been able, by reason of their limitations, to give themselves a proper education. This suggestion is by no means new.

It bears memories of movements which have a somewhat prolonged history.

The workingmen's colleges of fifty years ago, in which the great Maurice and the versatile Kingsley were founders and sponsors and supporters, embody the same great idea. To-day no better exponent of the movement is found than is incarnated in Ruskin College at Oxford. The difficulties in laying such a foundation are neither few in number nor slight. The ordinary members of a college faculty are seldom able to undertake such a task. Their duties are altogether too heavy for assuming any permanent additional service. For a brief time they may take such work upon themselves but not as a lasting condition. A special staff, therefore, is to be organized; and such a staff, competent in mind and conscience, is hard to secure.

Furthermore, many men desiring to become students are found to lack a proper general education. They have not the intellectual qualifications to take up special social studies,

than which no subjects are more complex. Their eagerness and enthusiasm go a certain way—with some men, a long way—in overcoming the lack of trained mental power; but enthusiasm cannot be accepted as a substitute for a disciplined intellect. Though, therefore, every college may well consider the question of offering such courses, especially if placed in the midst of an urban community, yet the outlook is not bright for results either comprehensive or lasting.

In quite a different field, and one more or less non-academic, it is possible for the university to put forth efforts. A sad feature in the social and industrial condition is the antagonism of the masses and the classes. Can the colleges do ought to mitigate such reciprocal enmity? Of course, college men, mingling and meeting together and going out into their diverse callings and relationships, are better prepared through common knowledge and acquaintance to promote comraderie. But I also believe that a simple and genuine religious

basis and atmosphere would aid in dispelling antagonisms. Is there any such basis on which more men, college and non-college, could succeed in standing? I know of one, and of only one. That is Christ's Sermon on the Mount. In this Great Discourse, that part which forms the most fitting basis is known as "The Beatitudes." One need not be a Roman Catholic as such, or a Protestant as such; one need not subscribe to the occidental interpretations of Christ's character or words, interpretations which the orientals say are wrong or false. But if men would agree to accept of the words of the Sermon on the Mount in respect to the Supreme Being, in respect to altruistic and selfward duties, there would be formed a deep, as well as a broad, foundation for men helping each other. I wish to appeal for a place for the Ten Beatitudes. I would write them into a Creed. "I believe in humility of spirit and humbleness of life; in the comfort of those who mourn; in the blessedness of those hungering and thirsting after

righteousness, in mercy, in the vision of God belonging to the pure in heart, and in the peacemakers as the children of God; and I also believe in the willingness of enduring persecution for righteousness' sake, and in the blessed assurance that those who endure shall have great reward."

It may not be further out of place for one to say that there is a need to-day of a revival of the humanity of humanity. One can say this without running the risk of being judged as a follower of Comte. There has been a revival in the study of, and in the love for, nature. From being an unknown enemy of the ancients, nature has become through the stages of poetic interpretation, of esthetic appreciation, and of scientific research, a known and great friend. A similar transformation and elevation is surely taking place in the study of humanity. The present may be a neap tide in the process. The sense of the value of the individual human life seems to be just now suffering an eclipse, but it is a temporary one.

The value of men as men, the worth of humanity as humanity, the significance of the human, is ever to be emphasized. Man is neither a thing nor a brute. He is a man and because he is a man he is like unto God.

The University also as a formative force of the future should in the quest of humanity's betterment aid in creating great literatures. Great literatures spring from academic halls. Great authors lay the foundation of their greatness in the study of great literatures, and the University sets great riches before the minds of students. Great authors are great thinkers, and the University sets before its students the result of the meditations of philosophers and scientists. Great literature springs from great vital experiences and to these experiences the college is the roadway.

Cambridge, England, and Cambridge, America, are alike in being the nurse of poets; and Oxford is the mother of historians. If literature represents the high water mark of human thinking or feeling, the University is

the sky which has given the floods for such achievement.

Has not a large share of the first years of the college course been devoted to reading the great books of those literatures which have profoundly affected modern life? Such reading, too, is done under the guidance of masters. Therefore, one expects that the worthy authors shall have been worthily trained. A popular English writer—Dean Farrar—making a catalogue of the English authors of the present and the preceding generation, named the following: Tennyson, Browning, Matthew Arnold, George Eliot, Maurice, Kingsley, Bishop Lightfoot, Dean Stanley, F. W. Robertson, Dickens, Thackeray, Lord Macaulay, Thomas Carlyle, Lord Houghton, Clough, Sir Arthur Helps, Ruskin, Froude, Cardinal Newman, Darwin, Huxley and Tyndall. Of this list, omitting George Eliot, all but two have been trained at the universities. The same writer, naming the great authors of the generation in America, mentions Bancroft, Parkman,

Longfellow, Emerson, Lowell, Whittier, and Holmes; all of whom, with the exception of Whittier, are graduates. If American literature has not been made in the college, the college has certainly helped to make the makers themselves of the literature; and it is to be ever borne in mind that for many years, while Longfellow, Lowell and Holmes were adding to the treasures of American literature, they were teachers in an American university.

It is also probable that the future will show a vast enlargement of the field of learning in contemporary languages, literatures and history. As the influence of the works of the three ancient nations, most directly contributing to modern life, lessens, so the influence of modern peoples over each other may increase. The Spanish language and literature will reassert itself and come to possess a place worthy of its historic origin. Russia, too, undoubtedly will gather to itself a force in scholarship equivalent to its force in statesman-

ship. It has a language "which provides as valuable a mental discipline and gymnastic as any classical language, which possesses almost as creative and as original a literature as the Greek, and a much richer one than the Latin, and which has this further claim on our attention that it is the language of an imperial people which will sooner or later dominate the political world. Already Russian is the dominant language of 175,000,000 people. In ten years it will be spoken by 200,000,000 people. In 1950 it will be spoken by 300,000,000. Nor must we forget the important fact that Russian is the key to a dozen other Slavonic languages, and especially that it is closely allied to the Bulgarian language, and to the Serbian language, which itself is destined to become one day the language of an imperial federation, extending from Dalmatia and Croatia in the West to the Iron Gates in the North and Salonica in the South. * * * Although to the pedagogue of to-day it may appear as the wildest of visions, I confidently prophesy that

before the schoolboy of to-day will have attained to mature age, the study of Russian will take the place of Greek in the Schools of Europe; the study of Vladimir Soloviov will take the place of his master Plato; Karamzin and Pushkin will replace Livy and Virgil. Before the first half of the century has run its course, Slav culture will at last come into its inheritance, and will take its revenge for the unjust neglect of the West." *

The University also promotes the world's welfare by illustrating in the cosmopolitan character of its students the unity of the races. Of all English institutions, Oxford is the most international. The Rhodes Scholars come from Africa, the United States and Canada. German University lecture rooms have for generations brought together Russian Jews, Hungarians and the South American Spaniards. Learning is not racial, nor scholarship national; both are human and international. The principles of political economy are as univer-

* "Great Russia," by Charles Sarolea, pp. 124 and 135.

sal as man. Mathematics has an application as wide and as broad, as deep and as high as the human reason. There is no truth of psychology or of philosophy or of chemistry or of biology or of geology that does not apply equally well to Argentine, Sweden, Japan, and Peru.

This enlarging service of the university is promoted also by the migration of students. Such migrations take on inter-racial and international relationships. In the United States to-day are not less than five thousand men and women foreign-born enrolled in its colleges and universities. They come from as many as forty countries. They are picked men and women of their nations; and, returning to their own peoples, they are to become leaders in the higher national life. The acquaintance which they gain with each other in the intimate fellowship of education represents not only culture, but also the assurance of friendly relationships in all the future. At Harvard, for instance, eleven Japanese students, ten

Chinese, three Hindoos and two Assyrians, with several Americans, are enrolled in a voluntary class. Upon religious and upon educational grounds, the fellowship of such men becomes close. In a recent gathering at Columbia University no less than sixteen nationalities were represented. The University has become not only a clearing-house of and for students, but also a condition in which they come to know each other and, knowing, to care for and to be interested in each other. Such a university service helps toward a federation of the world.

The study of the same truths under similar conditions helps to remove racial antipathies and to mollify national prejudices. The University represents and promotes the unity of humanity. It helps to transmute men into man.

In the same relation the University also represents the truth that the destinies of all races are intimately related. The destruction of one people is no longer recognized as the

salvation of its neighbor; nor the prosperity of one as the adversity of its foe. Together all rejoice and together all suffer or fail. All races are passengers on the same ship; no one can ruthlessly endanger himself without bringing his fellow-voyagers into peril. Education should be given to each, and the consequent advantages will accrue to all.

It is furthermore to be said that the University constitutes a mighty force in the world's future through its teaching of the sciences and through the investigations into natural and physical phenomena which lie behind such teachings. The worth of such researches is a teaching which is well indicated in an address which President Eliot gave as the retiring President of the American Association for the Advancement of Science at its annual meeting in 1915. President Eliot said:

“The general welfare of mankind has been wonderfully promoted during the past 150 years by the rapid progress of chemical, physi-

cal, and biological science. In the early third of that period, physics and chemistry and their applications seem to have played the most active parts in promoting human welfare, although pure botany and zoology enlisted many devoted workers, and made great advances; but during the past 100 years it is biological science that has contributed most to the well-being of humanity. The new methods of transportation and of manufacturing by the aid of machinery with steam as motive power were products of applied physics. So were the great works of civil and mechanical engineering. The improved agriculture of the last half of the nineteenth century was partly due to new tools and machinery, and partly to new applications of chemical knowledge. Latterly biological science has helped the farmer very much to raise better crops and animals, and to protect his products from vegetable and animal pests.

While the industrial and social changes, which applied physics and chemistry made

possible, unquestionably improved the general condition of mankind as regards bodily comfort, security against natural catastrophes, longevity, and an increased sense of mutual support and community interest through the vast improvement in the means of communication, these changes have all been *indirect* influences on human well-being and happiness, and with the good they brought much evil was mixed. Thus, the factory system, the congestion of population, and the noise and turmoil of city life are grave evils accompanying the advantages which applied physics and chemistry have created and diffused. The fruits of the biological sciences—botany, zoology, physiology and biochemistry, applied to curative medicine and surgery and to preventive medicine and sanitation—have been *direct* contributions to human welfare; because they have provided defenses against disease, premature death, and individual and family distress and suffering. The beneficent applications of biological science, unlike most

of the large results of applied chemistry and physics, take effect in the field of human affections and family experiences, make life less anxious and more enjoyable for multitudes of human beings, mitigate or abolish ancient agonies and dreads of the race, and promise for it a happier future." *

The point of the extracting of this long quotation from a noble address lies in the fact that the university has been with a few exceptions the inspiring force in scientific investigations. The one outstanding exception is, of course, Charles Darwin; but score upon score of names of great scientists who have been members of University faculties can be had by turning to University registers in both the Cambridges, in Oxford, in the Sorbonne, and in Berlin, Leipsic, and Vienna.

Furthermore, the higher education touching the world's future has the duty of training men unto the attaining of the richest, broadest and highest idealism. Such idealism is

* *Science*, December 31, 1915.

well expressed by the three distinct yet connected words, "humanism," "humaneness," "humanity."

Humanism is the historic movement for culture. It represents the best which man has thought, felt, spoken, aspired after or achieved. It stands for wisdom, goodness, health. Germany has interpreted the word as standing for civilization in a narrow relation.

Humaneness, sympathy with humanity, especially in its more sad and distressing relations, is of course important. Tenderness toward those in affliction; helpfulness for those helpless; the lifting up of those cast down; the enlarging of lives that are narrow; a sympathy with all whose lot is hard, represent a serious part of the higher educational service.

But humanity itself is still more comprehensive and important. Education is to be concerned with humanity, and not with humanism or humaneness only. Nothing is for-

eign to it which belongs to man. Germany began with a high type of humanism and achieved through its forces her intellectual potency. Her regard for logical relationships, her allegiance to the pure reason, represent tremendous conquests.

But despite these acquisitions, Germany has not entered equally far into the human field; and she has failed to approach by a still longer distance the field of humanity itself. She has the defects of her excellences. The discipline of intellect, the potency of pure reason, the urgent emphasis laid on logical premise and conclusion, have prevented her from seeing into the soul of humanity itself. The University should teach and inspire unto culture in terms of humanity and not in the terms of any one nation or of a single race.

Akin to such humanistic education and as a part of it, it is to be remembered that the Greek education stands at once for beauty and for wisdom. It produces the result which Plato intimates in saying:

“Then will our youth dwell in a land of health and fair sights, and sounds, and receive the good in everything; and beauty, the effluence of fair works, shall flow into the eye and ear, like a health-giving breeze from a purer region, and insensibly draw the soul from earliest years into likeness and sympathy with the beauty of reason.”

Indeed, Greek education like Greek life represents harmony. It stands for rhythm; it represents the poetical element of intellectual and moral training. Homer's poems are the Hellenistic Bible. They gave inspiration to endeavor and interpretation to thought. The ancient Greek is not unlike the great Hebrew prophets; and it might superficially be said that in the mid-period of Hebrew history the wisdom of Solomon represented those qualities which beauty embodied for the Greek; although it should be added that the ethical element is more significant in the Hebrew Scriptures.

Education in both the Hebrew and the

Greek civilization, like humanistic education, sought to incorporate in humanity enduring values. It tried to incarnate in the individual the cardinal virtues and to clothe him with the cardinal graces. It endeavored to inspire the veracities and the verities, transmuting truth into truthfulness. Such a service the modern University seeks to render. It endeavors to find an intellectual basis for international respect and regard, and to use such regard to quicken international understanding. In turn, international understanding becomes a basis for international welfare and happiness.

It is also to be borne in mind that the University makes its appeal to a body of youth which is passing into maturity. The body has passed well out of the period of adolescence, and it has not yet entered into the age of maturity. In earlier youth one is most responsive to the inspiration of feeling. To the emotion, every fact and truth makes its strongest presentation. The man who is become mature

has shaken off largely the peril of emotionalism and has made himself subject to the peril of staleness. The glory of his dawn has passed into the light of common day. Between these two stages or experiences is found the youth who is becoming a student. Emotional responsiveness has not entirely passed away from him. From intellectual as from physical staleness he is likewise remote. He is alive to new ideas; thoughts burn within him. To such a constituency the University appeals immediately and directly. The student truly educated becomes a force of tremendous efficiency for inspiring the nation and all nations with truth as a power for duty.

It is not a far cry to say that under this condition the University touches the world's future through its idealism. The University represents the future. It looks forward. If history be one of its fundamental subjects, a theme for the teachings of the professor:—the future is one of those supreme intimations interpreted and felt by the students on the

benches. Faith is its song; the unattained, often the unattainable, its ambition. The University faces the future or rather it brings the future into the present. It is not the home of lost causes, it is rather the home of causes yet to be won. It is the home of impossible beliefs, because these beliefs belong to categories which transcend the rational understanding. Its chapel towers more easily catch and fling abroad the beams of rising day than they absorb the last lingering rays of the sinking sun. Its windows face eastward; its ideals it flings into the world's future, and they quicken that world unto the highest.

The higher education as seen in the University aids the world's future by training men for freedom, for social and sociological individuality and not for mere conformity. Bernhardt has said, "To expand the idea of the state into that of humanity, and thus to entrust apparently higher duties to the individual leads to error, since in a human race conceived as a whole, struggle and, by impli-

cation, the most essential vital principle would be ruled out. Any action in favor of collective humanity outside the limits of the State and nationality is impossible. Such conceptions belong to the wide domain of Utopias."

To which the humanist, in victory or defeat, replies in the words of Socrates: "Whether there is or ever will be such a city [Utopia] matters not to him who desires to see it, for he will live according to the laws of that city and no other."

Such an interpretation is not a Utopia. Each individual is to be educated to his highest capacity. Leaders are to be created, trained, developed. The need of leadership is the first need of the modern nation. Democracy, contrary to the common belief, fails to train leaders. Urgent is the need in every field. Political, civil, sociological, economical, educational, are the domains in which the lack is most alarmingly felt. The qualities required in a great leader are just understanding and quick decision. The conditions at-

tending are sympathy with the worker, courage, patient endurance, a sense of faith, imagination and personality. Such elements and qualities of personal character, representing individuality and freedom, are to be disciplined in and by the University.

“The nations of the world have one need in common—Leadership. The spirit of the people can do much, but it cannot do everything. In the end that form of government is likely to prevail which produces the best and most constant supply of leaders. On its own theories, democracy of the modern type ought to outdistance all competitors; under this system capacity, probity, and vigor should rise most easily to the top. . . .

“Leadership is our greatest present need, and it is there that the Party System has played us false. To manipulate its vast and intricate machinery there arose a great demand for expert mechanics, and these have been evolved in a rich profusion. But in a crisis like the present, mechanics will not

serve our purpose. The real need is a Man, who by the example of his own courage, vigour, certainty, and steadfastness will draw out the highest qualities of the people; whose resolute sense of duty will brush opportunism aside; whose sympathy and truthfulness will stir the heart and hold fast the conscience of the nation. Leadership of this sort we have lacked." *

It is the University concerned with men as man which should train men for real leadership in humanity's crises and in humanity's common day.

To a further outstanding and quickening feature of the University as a force in the future, attention should especially be called. The students of the university can be counted on as standing for political and civil liberty. Though in the present international struggle both students and socialists of their respective countries are found fighting with the soldiers of their own government, yet the appeal for

* "Ordeal by Battle," by F. S. Oliver, pp. 433-34.

civil liberty does find a quick response in the student's soul. In the American Civil War, both in the north and in the south, liberty was a rallying cry, on the northern side taking the form of the freedom of the slave, and on the southern the form of the rights of the individual commonwealth. In the revolutionary year of 1848, in both Germany and Austria, the students were the leaders of the great movement. Indeed, such leadership was the fruitage of the clubs which were formed in the dark years of the war for German liberation, of 1813, 1814 and 1815. For more than two score years these societies nourished the liberal sentiments of Germany. Frederick William IV of Prussia, in a crisis of the Revolution, declared at the University of Berlin, addressing the assembled students, his pride in Germany possessing such sons. Students at Bonn formed a Constitutional Club and a daily paper was published, edited by professors and students. Congresses were held, composed of delegates from many universities,

to promote the cause of popular sovereignty. In Vienna the students formed an academic legion, some six thousand strong, which drove Metternich from power. The university aula was made a sort of democratic throne to which citizens thronged from many parts of Austria, as to a supreme authority, for guidance and for counsel.

Such examples are prophetic. They intimate that the students of the universities of the world can be relied upon to promote, by their personalities and even by their arms, the causes which they believe make for the enlargement and the perpetuation of the rights of man. They are themselves an incarnated declaration of political independence.

It is, moreover, to be said that the University is to give men both as individuals and in their corporate capacities resources. It is to endow them with riches; it is to provide values which are imperishable. Such wealth is the wealth which is found in one's self. This wealth is not the resource of pride, ar-

rogance, of self-satisfaction, of self-contentment. It is, first, the resource rather of great thoughts and great thinking. "Give me a great thought that I may lift myself with it," said Jean Paul. A great thought lifts. "If you have a mind, play with it; it is the most interesting thing," said Walter Bagehot. Great thoughts are a great resource. Such a resource the ablest of American theologians found in his contemplation of God. In somewhat hyperbolic phrase, he says that he liked to think upon the wisdom, the purity, the love, the excellency of the Divine Being as manifest in the sun, sky, clouds, grass, flowers, trees, and all nature. He heard the voice of God in the thunder; he saw the face of God in the clouds; he felt the presence of God in his contemplations.

The resource of one's self is found not simply in the realm of thought. It abides also in the domain of feeling. Noble emotions constitute it and help to give it form as well as substance. "The heart has its reasons," says

Pascal, "of which the reason knows not." These passions, either active or passive, represent conditions of sweet and noble contentment. Most people live more in their hearts than in their heads. Their feelings mean more to them than their thoughts. The optimist is quite as much the man who feels happy as the man who thinks straight; the pessimist is rather the man who "feels miserable," than the man who believes in the bad. The heart, therefore, that is the spring of holy and happy feelings, strong, pure, constant, is a noble element in the manhood which the university nourishes.

Into the possession of such a resource the individual usually enters through some great experience or by means of prolonged and uplifting disciplines. In "Sartor Resartus," Carlyle paints this transformation as the passing from "THE EVERLASTING No" through "THE CENTER OF INDIFFERENCE" into "THE EVERLASTING YEA":

"Divine moment, when over the tempest-

tossed Soul, as once over the wild-weltering Chaos, it is spoken: 'Let there be light!' Ever to the greatest that has felt such a moment it is miraculous and God-announcing; even as, under simpler features, to the simplest and least. The mad, primeval discord is hushed; the rudely jumbled silent rock-foundations are built beneath; and the skyey vault, with its everlasting Luminaries above; instead of a dark, wasteful Chaos, we have a blooming, fertile, heaven-encompassed world." This change, however, is not a change in the world; the primary change is in the man himself, and the man himself clothes the world with the transformations which he himself experiences.

This awakened man has come to believe in himself. He is egoistic in the most worthy sense, and possibly at times in a sense not the worthiest. This self-confidence arises in the man discovering in himself powers of which he had no intimation as existing. He finds himself stronger, larger, richer than he

thought. The man thinks himself able to know things which once seemed impossible. "Produce, produce" is again commanded by the "everlasting yea." He will do things. "Impossible" is not the word writ in this new man's dictionary. Whatever field of investigation or endeavor he may honor by the dedication of his powers will thenceforth be wider in extent and richer in findings. The man of this self-confidence is not inclined to sympathize with the past. The former generations have not done what they ought. Their richest attainments and highest achievements are not absolutely either high or rich. Even iconoclasm may become the prevailing mode and agent of this new-born and self-found man. He may remove the images which humanity has long worshipped. The superstitions which humanity has been long content to adore, he expels from the ancient shrines, and sets up new gods and worthy for humanity's worship.

This self-confidence is usually very serious. It takes itself religiously. It has none of the

gaiety and frivolity of the world. If a man has been devoting himself to keeping his purple very purple, his fine linen very fine, and has been wont to fare sumptuously every day, he becomes willing to discard his old belongings. In long meter—and possibly in a minor key as well—he sings life's psalm, "Life is real, life is earnest." He becomes conscious of responsibilities and of his own responsibility. A change passes over him somewhat akin to that which comes to Donatello of Hawthorne's "Marble Faun."

Such riches of personality do not, however, prevent the University from seeking to serve in the field of the broadest relationships. This field of service represents international relationships. The University should teach the individual regarding all geographies. The less important is the type of geography that belonged to the fathers—political and physical. The most important is that which belongs to the field of spiritual and intellectual relations. Among such subjects are anthropology, eth-

nography, formal and informal international law, political and spiritual psychology, economics, finance, sociology. Such subjects are fundamental in a large conception of the higher education. They concern each nation and all nations. The war has blown aside as with strong and poisonous gases atmospheric Utopias. It has proved that national and international panaceas are nostrums. The demand manifest and imperative has come for instruction in the fundamental, necessary, structural, and constructive subjects of human thought, struggle and achievement.

The higher education, too, using the University as its agent, may aid the cause of the world's progress by laying emphasis on present national and international ethics. No philosophical theories are more diverse than those of morals. They run all the way between the extremes of self-sacrifice and of absolute selfishness. Each of them is an interpretation of either duty or right and rights. They represent primarily the relationships

which either individuals or corporations bear to each other. For the forming of the proper relations of these personalities the study of theory should prove to be enlightening. These theories have no richer field than is found in ethics national and international. International law and international relationships should be treated primarily in the department of ethical science.

Once more, the University should aid the world's future by a proper conception of religion. What is the conception of religion which the University is justified in holding, declaring and teaching? What is the common denominator of religious beliefs which the University can properly represent and promote? Negatively, it is to be said that this religion can not be any especial form of the Protestant, Roman Catholic or the Greek faith. Neither can it embody the doctrines of Islamism, of Buddhism, or of Confucianism. It is likewise equally remote from the teachings of Comte, and of Herbert Spencer. The

religion which the University is justified in putting before its students and the community is a religion of which the concrete words are "Faith," "Hope," "Love." Such a religion stands for a faith in the Supreme Being. This Being is to be interpreted as personal. Into the conception of personality it is not now fitting to enter, but one must be content with the simple inclusion of the term as an element of belief. This Supreme Being possesses all qualities and elements which belong to personality.

The relationship between the religion which such a Being embodies and the higher education may be interpreted by an historical parallel of the development of these two forces.

The first parallel in the progress of religion and education relates to the emancipation of each.

The nature of religion is determined largely by its doctrine of God. The history of the emancipation of religion begins with the doctrine of a God monarchial. It passes through

the doctrine of a God feudal, and enters into and, so far as we are now concerned, ends with the doctrine of a God democratic,—though some might possibly be inclined to make a still further enlargement intimated in the word atmospheric. The God monarchical is himself remote from man, but his activities do relate to and influence man. He dwells in the distant infinities and immensities, but his sceptre reaches out and touches the individual. The God feudal is partly remote and partly immediate. He is remote from those who are his foes, except as he comes forth to conquer them. Somewhat less remote is he from his friends, although with them his relation is not intimate. With special retainers, however, he may come into close fellowship. The God democratic is immanent. He dwells with those whom he rules.

With the God monarchical, religion spells obedience. With the God feudal, religion spells service. With the God democratic, religion spells communion.

But religion has come to stand for a God whose name does not begin with a capital. It has come to stand for a being impersonal, for a condition, for a state, for a general cause. It has come to stand for the tendencies of things, for movements, for a general constitution, for the power not ourselves, which makes for righteousness.

Religion, whether interpreted as standing for a personal God or for an impersonal being, has thus passed forth into a certain degree of largeness, of indefiniteness, of vagueness, even, which for better or for worse, does represent emancipation.

The causes of this emancipation, which I briefly sketch, are somewhat as follows:

The first cause lies in an increased respect for the reason of man. This respect begins with the founder of modern philosophy, Des Cartes. His *cogito ergo sum* indicates the fundamental value of human thinking. The emancipation is still further advanced, although in a different plane, by the critical phil-

osophy of Kant and his followers, Fichte, Schelling and Hegel. The scientific movement, too, of the last half century, has still further deepened the appreciation of the human reason. As religion has become more rational, therefore, it has taken on the freedom of the free mind of the free man.

A second cause is found in pietism. Pietism, of course, represents the substitution of the emotions for the intellect, or an adjustment of the relations of the two faculties, in which the feelings become superior and the intellect subordinate. The freedom thus gained for religion is rather anarchistical, but it still deserves the great name.

The third cause lies in the growth of the natural and physical sciences, and especially in the science of biology and of geology. In an evident opposition of the conclusions of these sciences to the apparent teachings of the Bible, touching the creation and the development of man, and in the subsequent reconciliation of these teachings through a less super-

ficial study, religion itself has been set free.

A fourth cause of emancipation lies in the general life of man himself. Man has become a practical optimist. Life's enrichments, life's enlargements, life's enjoyments, life's satisfactions and contentments have in the last two centuries become greater, deeper, broader, higher, finer. Such conditions could not but result in an increased sense of freedom of religion as standing for one of the fundamental elements of the life of him whose life has thus been made free.

A fifth cause is found in the increasing sense of the unity of the race and the races. This sense has also contributed to an increasing appreciation of the oneness of all religions. This oneness of all religions has come to rest upon a broad basis, and this breadth of origin, of content and of teaching, represents a large sense of liberty.

Compared with the fact and with the causes of the emancipation of religion is to be placed

immediately the fact and the causes of the fact of the emancipation of education.

The Roman idea of education is the training of the citizen. The Greek idea of education is the training of the artist. The Hebrew idea of education is the training of the religionist. The temple of education is founded upon a triangle. It is the temple which bears the three great adjectives, Hebrew, Greek, Roman. Through the forces which these nations have contributed, modern Western civilization is constituted. Out of these three offerings there came forth a further conception of education, which is to be named ecclesiastical. That conception stood for both the church and the priesthood. Its textbook was the prayer book; its teacher's desk, the altar; its teacher, the priest. From such an early condition education passed over into its feudal state. In its feudal state, education came to have close relationship to the family. Presently, on its ecclesiastical side largely, on its domestic side slightly, educa-

tion blossomed forth into the mediæval university. That university was usually founded by the Papal bull, and its teachings were based upon, and its atmosphere permeated with, ecclesiastical dogma and influences. From this state education with the rise of democracy became itself democratic. Education found its place as a human force working, under human conditions, unto a human end. It came to stand for complete individual and communal living. It represented the transmutation of knowledge into wisdom and of wisdom into character. It meant adjustment to environment. It came to mean the entrance of the individual into the traditions and experiences of the race. It came to stand for the cubical relations of character. It embodied the power to regulate the emotions, to guide the intellect, to quicken the conscience, to appreciate duty, to move the will. It came to stand for the apprehension and the assimilation of all truth which belongs to humanity.

It came to mean the knowing, the appreciating, the enjoying of the best.

The causes of the emancipation of education are not unlike those which were found working to affect the emancipation of religion.

The first cause lies in the enlargement of the field of Life. All of life has become the province of the individual. Nothing human is remote from him. Education has been made commensurate with life itself. Its terms are the terms of life. The freedom of life has therefore contributed to the emancipation of education.

A second cause lies in the enlargement of the field of natural science. The new fields of geology, of biology, of chemistry, of physics are fields without boundaries. As they have been incorporated into the content of education their freedom has, likewise, been conserved to education itself.

A third cause lies in psychology. Man has better understood, and has become better understood. As he has become better understood,

the diversity of content and of force in his mind has also come to be better appreciated. Such variety, of course, spells emancipation.

This psychological fact in the emancipation of education deserves to be compared with the worth of the critical philosophy of Kant and his successors in the emancipation of religion.

Thus, religion and education have alike come into a great freedom, and into this freedom they have come moved by causes not dissimilar.

A second parallel in the progress of these two great forces of religion and education is found in the ultimate basis of authority belonging to each.

For 1200 years the basis of authority in religion was found in an organization, the church, the church Roman Catholic, or Greek Catholic. For no small part of Christendom that basis still obtains. But there came a time when for the northern world, at least, that basis was changed from an organization to a book. That book was the Bible. For many

that basis still holds. But for some it was presently made evident that the Bible was like the "new presbyter," only the "old priest writ large." This movement also, beginning in liberty, ended in or approached unto intellectual enslavement.

From such a condition religion emerged to find its basis of authority in the reason of man. This reason was made the arbiter, the standard, the judge, meaning for man what formerly the church or the Bible meant.

The reason of man as the basis of authority, broadly interpreted, takes on three forms. First, the feelings; the standard of the feelings was made the particular basis of authority. This standard has its special place in Schleiermacher, and particularly in his doctrine of dependence on God. A second form of this authority is seen in the value placed upon the reason of man in a narrow interpretation of the reason. Perhaps no better exponent can be named than Ritchel. The third form is found in the current conception that the au-

thority of religion is based on the model of Jesus Christ and especially on what he did. The battle cry is, "Do as Jesus would."

In education is, likewise, found a development of impressive similarity. The first authority in education as in religion is vested in dogma. The dogma is to be accepted as true, and the duty of the dogma is to be done. The standard of belief which is laid down for the conscience is conditioned by the truth to which the intellect gives assent. The authority of the church is repeated in the authority of the books. The *trivium* and the *quadrivium* of the mediæval university is the standard to which all education is to conform. What was without the pale of the divine three or four was educational heresy. The authority of the book in education has largely been succeeded by the authority of man. This human authority has had and still has many elements and applications. It may, in general, be said that the progress of the different type of authority in both religion and education has been

marked by the passing of mere information, by a lessening appreciation of knowledge, and by an increasing valuation of quickening power. The history is a history of the passing of the static and the incoming of the dynamic.

In the development of these elements and applications are found still further parallels of the progress of religion and education. A third parallel, therefore, relates to the social emphasis. By the social emphasis in religion one means the conception that religion is to influence not only the individual but society. No single member of society is to be served or saved, but all members. Society is to be reconstructed and redeemed. No man liveth or dieth unto herself. His fellows are to be helped and blessed with himself. Society is not a mass of units unrelated, but an organism. The metaphor not of physics, but of biology, of zoology, is to be used. Relationships are vital.

A similar development occurs in education. It likewise has become social. The common

school, the public school, are the proper adjectives. The state university is a phrase full of significance. The people have determined that education in higher as well as in lower relations shall not be committed to the chances of private initiative and of personal support. They have determined that for the benefit of all society, every child shall be offered the highest opportunities. They have recognized the truth of Washington's remark, made in his great farewell address, that in proportion as the institutions of Government are free, it is important that the people be educated. It is inferred that as institutions have become extremely free, the people should be correspondingly well educated.

These two last named parallels, the place of authority and the social emphasis, lead up to a fourth, to wit, the similarity in the progress of religion and education in their emphasis on the practical.

To the practical religion through the church gives itself. Its social settlements, its guilds

for teaching trades, its associations, its clubs for lending money, for saving money, for sewing, these and numberless other forces represent the practical agencies of religion. The church has come to find its symbol more in the church work-room than in the baptismal font or the sacramental altar.

Likewise, in education the practical has become dominant. The grammar school represents vocational guidance; the high school becomes the technical school, the technical the trade school, and the liberal college becomes the engineering college. The trade winds are the academic atmospheres. The purpose seems to be not to make scholars, but carpenters; not to make students, but journeymen. The aim of making a life has been supplanted by the aim of making a living. Not the open book, but the open hearth (a method of making iron and steel), has become the symbol of education.

I am not now pointing out the advantages or disadvantages of this twin development. I am only trying to state the facts of the simi-

larity of this progress or regress, a progress or a regress which is most significant.

The fifth parallel concerns personalities. To the Protestant, Luther is the most commanding figure of the last five hundred years. Around him are grouped Calvin and other reformers. Later, too, Wesley and the heads of other great movements take their places. They all helped to save religion from mediævalism and sacerdotalism. They sought opportunities for all; they helped to achieve freedom. They were real emancipators.

Likewise in education, is there a figure more commanding and outstanding than Comenius? Comenius in his far-off world to us and his far-off time, struck the modern note of humanity. Like Luther he nailed his theses of individuality, of opportunity, of liberty to the school-house door. Following Comenius in every zone and land have arisen the great ones of education, great in their own time and place, who have led the hosts of the children of men unto a clearer vision, unto higher

achieving, unto richer living, unto larger freedom.

To one further parallel I must refer: The similarity in the goal of religion and of education. Physicists write of the ultimate end toward which the universe is moving through unmeasured space in limitless time. Where that goal in the zones of space may be, or in what period in time's process that goal may be reached, they do not venture to prophesy, but that in some point in both space and time it will be attained they do recognize.

Religion, too, has a goal, and likewise education; and what is the goal of religion? May we not adopt the words of the prayer-book that it is a knowledge of God's truth in this world, and in the world to come life everlasting? or may we not more fittingly adopt the words of Christ and say that the goal is the purpose to have life and to have it more abundantly?

What, moreover, is the goal of education? Is it not to know the truth, to know the high-

est truth, to know not in terms of intellect only, but in terms of heart and will and conscience, in terms of feeling, of experience and of great choices? Is not the goal of education also life? Life everlasting in both worlds, life eternal, not simply in duration, but in the depths and heights and breadths of infinite being. Such is the goal of religion and such is the goal of education. Through all their progressive and even regressive developments, they finally meet in one end, the goal to which the whole creation moves, the end of eternal life.

After this long interpretation of the parallel existing between religion and the higher education, one returns to say that a second element in religion which the University may properly represent is found in Hope. If Faith refers to the Supreme Being, both Faith and Hope refer to humanity. It is the hope in the life and the destiny of the human race. That hope rests not only on the past advancement of humanity, but it also

ascends unto a phase of its future power. From the plant to the brute, from the brute to man, from man to angel are the far-off and the far-between steps in the universal ascent.

A third article of the creed to which the University is justified in asking subscription is found in the monosyllable Love. By love I do not mean only the feeling of affection. I do mean the connotation of the word as embodied in Christ's command, "Love your enemies." Its meaning is well expressed in the phrase "Good will." It means willing good to one's enemies, willing that their characters shall be transmuted from deceptiveness into truth, from sordidness into gentleness, from meanness into graciousness. Such a good will applies equally to the individual and to the community. Such good will is a function of man far more important than the emotion of *liking*. It represents an essential part of human character.

Faith, Hope, Love, form the trinity of re-

ligious truth—doctrines which the University is justified in holding and declaring as its field. Through such a field the higher education serves the world and the future.

III

THE UNIVERSITY ITSELF

BUT it is finally not to be forgotten though the University achieves such results, that among its own great accomplishments is itself. Human learning is unto itself an end. Liberal culture bears its own beneficences. The human mind is so made, is so stirred by ambitions, is so possessed of forces, that knowledge, learning, scholarship, do form a supreme achievement in a world damaged by material force. Shot through and through with hatreds, as the world is, the University should stand serene, sedate, beautiful, responsive, a shrine for the devout, a haven for the lost, a hearth-stone for the homeless, a balm for the mourner, a heaven for humanity.

Yet it may be said by a critic that the University is not fitted to mould or remould hu-

manity's future. A recent writer has pointed out with keen demonstration certain of the weaknesses that belong to the University and what it represents. In his "Ordeal by Battle" Mr. Oliver says, speaking of the ethical and the academic priesthood:

"They stand ostentatiously aloof from the sordid competitions of worldly business. They have foresworn, or at any rate foregone, the ordinary prizes of wealth and position. And for these very reasons they are ill equipped for guiding practical affairs. Their abstinences are fatal impediments, and render them apt to leave human nature out of their reckoning. They are wanting in experience of the difficulties which beset ordinary men, and of the motives which influence them. Knowing less of such matters (for all their book learning) than any other class of articulately-speaking men, they find it by so much the easier to lay down rules and regulations for the government of the world.

To a priesthood, whether ecclesiastical or

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academic, problems of politics and war present themselves for consideration in an engaging simplicity. They evolve theories of how people live, of how they ought to live; and both sets of theories are mainly cobwebs. There is no place in their philosophy for anything which is illogical or untidy. Ideas of compromise and give-and-take are abominations in priestly eyes—at any rate when they are engaged in contemplation of worldly affairs. And seeing that the priesthood aspires, nevertheless, to govern and direct a world which is illogical and needs humouring, there is nothing wonderful, if when it has achieved power, it should blunder on disaster in the name of principle, and incite men to cruelties in the name of humanity. ‘Clericalism,’ said a French statesman, and English statesmen have echoed his words—‘Clericalism is the enemy.’ And this is right, whether the priesthood be that of Rome or John Calvin, of economic professors expounding Adam Smith in the interests of Manchester, or history professors improving

upon Treitschke in the interests of the Hohenzollern dynasty.

Priests and professors when they meddle in politics are always the same. They sit in their studies or cells, inventing fundamental principles; building thereon great edifices of reasoned or sentimental brickwork which splits in the sun and crumbles in the storm. Throughout the ages, as often as they have left their proper sphere, they have been subject to the same angry enthusiasms and savage obstinacies. Their errors of judgment have been comparable only to their arrogance. Acts of cruelty and treachery, meanness and dishonour, which would revolt the ordinary German or Englishman, commend themselves readily, on grounds of sophistry or logic, to these morbid ascetics, so soon as they begin busying themselves with the direction of public affairs.

It would be unfair to judge any country by its political professors. At the same time, if any country is so foolish as to follow such guides, there is a probability of mischief in

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national—still more in international—affairs. For they are as innocent as the lawyers themselves, of any knowledge of the real insides of things.” *

In opposition to this interpretation it is to be said that the University neither desires nor uses unworthy power. It makes no attempt to arrogate to itself such definite functions as Mr. Oliver intimates. It does desire much *influence*. It desires an influence which arises from the presentation of truth to responsive minds. It trusts in the sincerity of the words of Christ in saying, “Ye shall know the truth and the truth shall make you free.” It recognizes the fact that truth does not work according to the laws of physics but according to the laws of biology. Truth grows like the century plant, though the century be expanded to the millenarian period. The truth which it conveys is the truth which is represented in a lecture by Fichte, given at Jena in 1794:

“To this am I called, to bear witness to the

* “Ordeal by Battle,” by F. S. Oliver, pp. 135-7.

Truth; my life, my fortunes are of little moment,—the results of my life are of infinite moment. I am a Priest of Truth; I am in her pay; I have bound myself to do all things, to venture all things, to suffer all things for her. If I should be persecuted and hated for her sake, if I should even meet death in her service, what wonderful thing is it I shall have done,—what but that which I clearly ought to do?

I may one day know in you, wherever you may dwell, men whose chosen friend is Truth,—who adhere to her in life and in death,—who receive her when she is cast out by all the world,—who take her openly under their protection when she is traduced and calumniated, who for her sake will joyfully bear the cunningly concealed enmity of the great, the dull sneer of the coxcomb, and the compassionating shrug of the fool.”

Such truth is conveyed by the printed page and more by the lip of the living teacher. Life reinforces and quickens the message. On this

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basis the University is the one great force for committing unto highest forces the future of her humanity. Above every other force are the two dominant forces, truth and personality. It is the idea put into life and form which the University represents. By this sign it conquers.

It should be said, negatively, that the force which the University uses in this conquest of the future world does not lie in arms. The military is not an epithet to be applied to the University. The University stands neither for the toga nor the uniform, it stands for the gown. Military training as a form of gymnastic exercise is commendable; but military training as a means of preparedness for war to which students give special help does not belong to the University. It stands for Virgil's *man* but not for Virgil's *arms*. It stands for personality and not for the rifle; for peace, and not for fortifications.

A chief reason for the conclusion that the University does not stand for arms, and is

unwilling to secure its proper results through military methods, lies in the fact that the university is ordained to promote the mutual understanding of all nations. War is founded largely and frequently upon misunderstandings. Science knows no territorial boundaries. Scholarship is international. The treasures of the past belong to no single people. "Know thyself," declared the ancient oracle. "Know thy province," was an interpretation of the civilization of the middle ages. "Know all men," is the motto of the finest civilization of the present time. Education has passed from the individual to the cloister, from the cloister to the whole community. To understand the human soul as human, is a constant and fundamental aim. War, on the contrary, is tribal, national. It is founded on misunderstandings. Its atmosphere is based on suspicions, and suspicions are based on ignorance or half knowledge. Its tools do not, therefore, belong to the universal order, or even to the well-ordered academic régime.

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Of course, I am not saying that occasions may not arise when the college and university should respond, through student and teacher, to the call of the government,—the government by whose permission and formal act the university is founded and continues to exist. But I do mean to say that, under normal conditions, Mars does not build his temple by the side of the temple of Athena. Wisdom belongs primarily to the arts of peace and not to the arts of war.

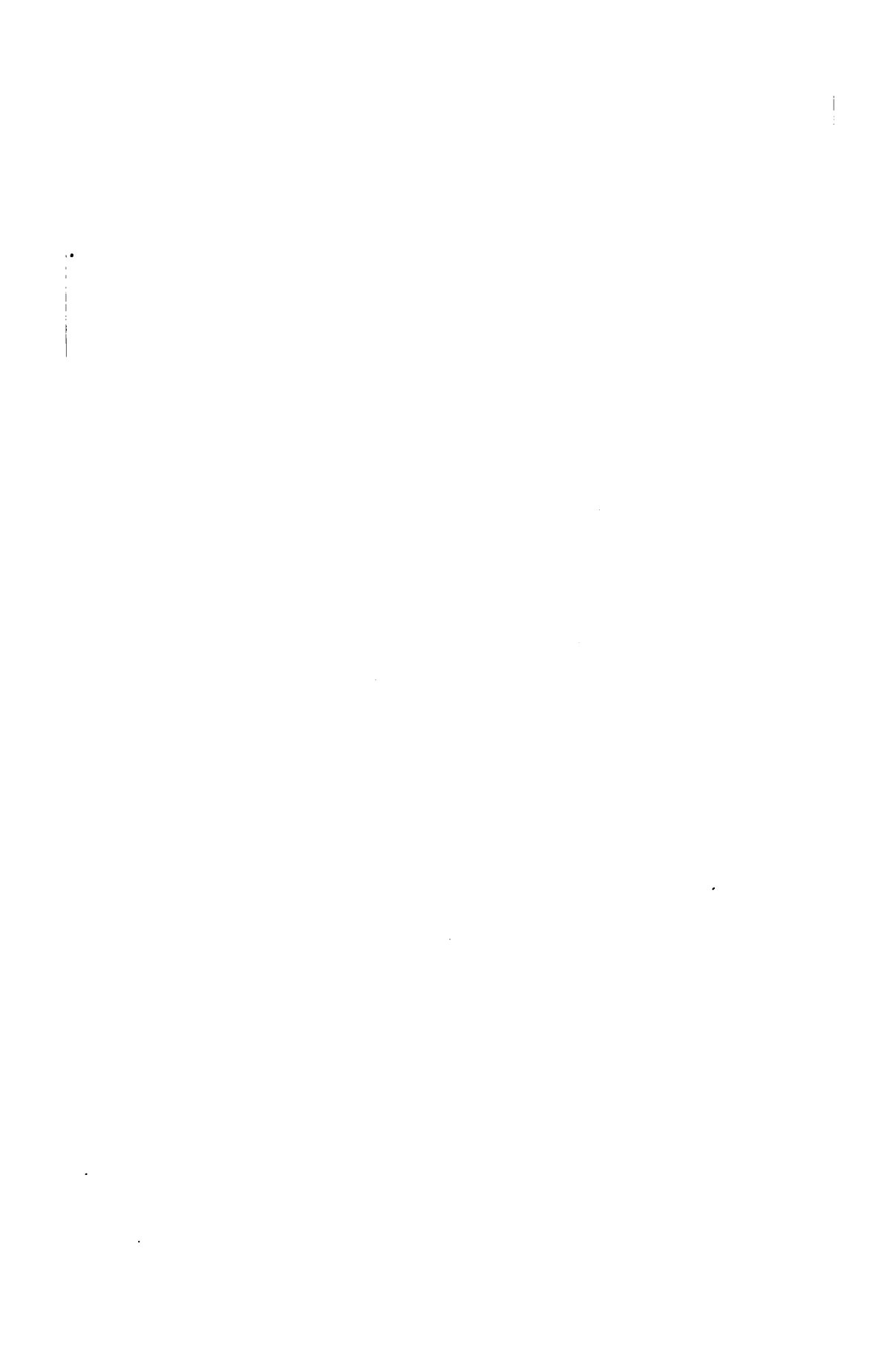
In this conception of means or conditions it is ever to be remembered that the University represents and uses the spirit of youth. The University is the home of youth. Youth is its force. The youth of a nation is at once its present power and its future hope. The ideals of the student to-day are the activities of humanity to-morrow. Youth has enthusiasm, courage, initiative, love for fair play, idealism, loyalty to persons, a sense of liberty and a sense of progressiveness. Such forces in the mind and heart and will of the college

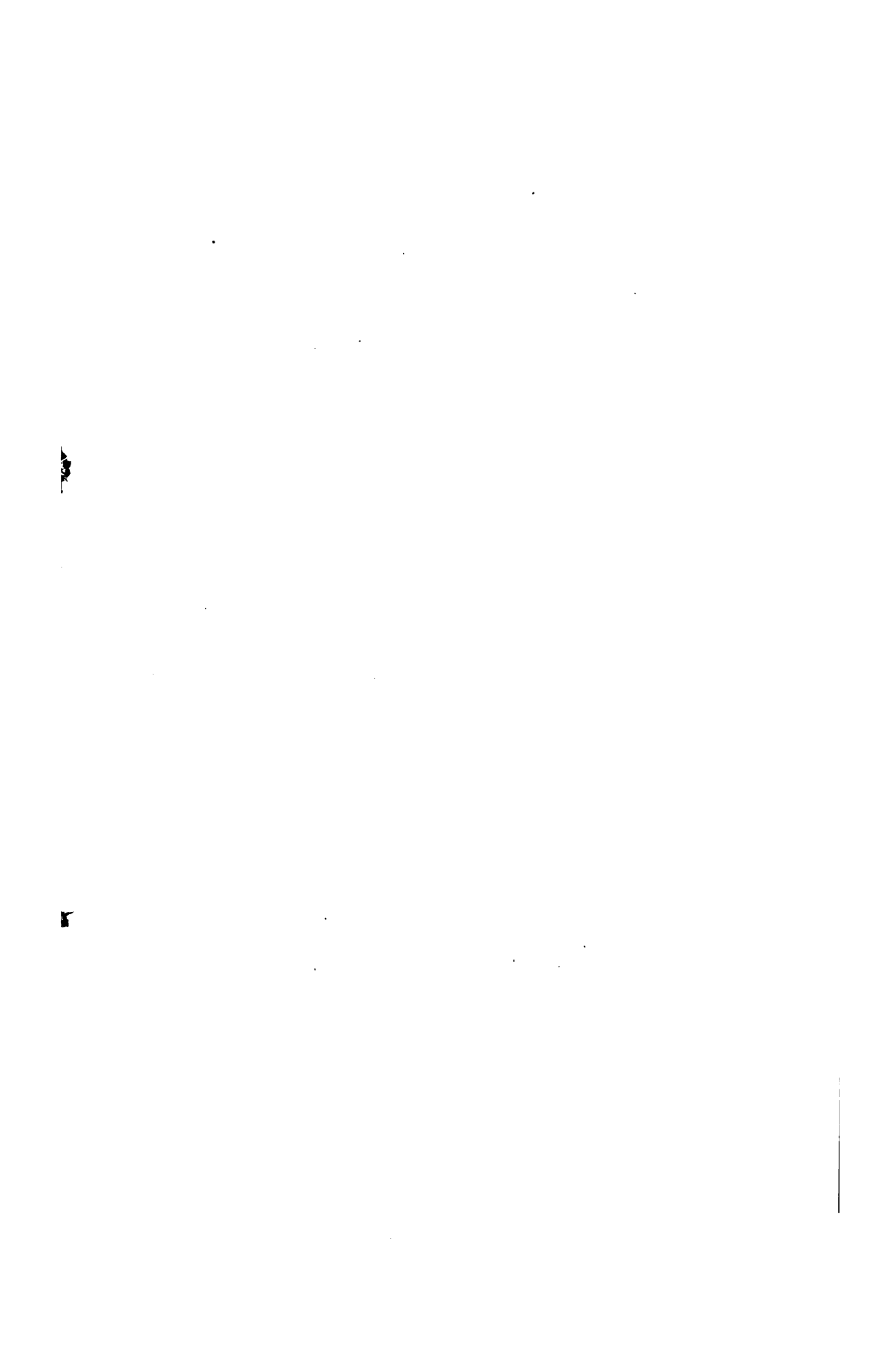
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student are the forces that conquer the world and conquer it for peace.

These several forces may be comprehended in the two highest forces—which are faith and vision. Faith and vision are both educative and human. They represent the lofty imagination which quickens and inspires. The vision belongs to the student who dreams dreams. He is a real Balboa who is not encumbered by the sordid narrowness of the enclitic *de*. He does not despise “the grapes of Canaan,” but he possesses a “high faith” that does not and can not fail. Before him the University should hold the lofty visions. It should give to him that courage which Newman inspired in Oxford youth. It should give him the yondermindedness of Matthew Arnold. It should give the glory and power and confidence of the German youth of 1848.

By such means and methods the University causes the age of Saturn to return. It thus determines the world's future unto the greatest, the holiest, the best.





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